

school teachers, more than the High School teachers. The High School teachers must be paid more than the University men. The trouble of the primary school teacher is fundamental; the nation-building depends upon him. One or two countries have taken steps to improve their lots and their attempt has been successful. Here also we have to take the bull by the horns and take up the whole question of primary education and private management, on our sole and individual responsibility. That is one of the points to be discussed.

MR. A. NARAYANAN TAMPI : Sir, I have been trying to bring about co-operation between the private school management and the teachers under them. Unless that co-operation is forthcoming their relation with each other will degenerate into one of capital and labour. I have taken pains to explain to the management these points. I have not yet gone to the extreme of issuing orders, and I think the management will understand and appreciate and see eye to eye with me in this matter.

MR. CHAZHIKATTU JOSEPH : കറഞ്ഞശമ്പളം വാങ്ങിച്ചുകൊണ്ട് കൂടുതൽ ശമ്പളം വാങ്ങിയതായിട്ട് ഒപ്പിട്ടുകൊടുത്ത വിവരം കാണിച്ചു ആരെങ്കിലും ഹർജി ബോധിപ്പിച്ചിട്ടുണ്ടോ ?

MR. A. NARAYANAN TAMPI : അങ്ങനെ ആരും ബോധിപ്പിച്ചിട്ടില്ല.

MR. CHAZHIKATTU JOSEPH : അങ്ങനെ ചെയ്തിട്ടില്ലെങ്കിൽ സാക്ഷാൽ സങ്കടക്കാരായതന്നെ ഇല്ലെന്നു കണ്ടപ്പോൾ സൗകര്യത്തിനുവേണ്ടി പറഞ്ഞതാണെന്നും വിചാരിക്കരുതോ ?

MR. A. NARAYANAN TAMPI : കഴിയുന്നതും ഇവർ തമ്മിൽ വിരോധം ഒന്നും ഇല്ലാതെ കഴിഞ്ഞുകൂടണമെന്നുള്ള വിചാരമാണുള്ളത്.

PRESIDENT : The honourable member will finish soon. He has two minutes more.

MR. A. NARAYANAN TAMPI : Sir, with regard to the relationship of the management with the Department, I may say that neither the teacher nor the management can blame the Department. We enforce all the rules, but if the teacher wants redress on from the management he must take the initiative. I appeal to both to see that the relationship does not degenerate into one of capital, and labour.

The question that Government be granted a sum of Rs. 68,62,670 under Demand XVIII—Education Excluding Grant to the Travancore University—was put to vote and declared carried.

The grant was made.

DEMAND VIII—JAILS.

MR. C. P. GOPALA PANICKER : Sir, I move for a grant of Rs. 2,60,963, under Demand VIII—Jails.

Demand No. 251.

SR. T. NARAYANI AMMA : Sir, I move for the reduction of the allotment of Rs. 4,200 for Superintendent by Rs. 5.

[Sry. T. Narayani Amma.].

My object in moving this motion is to discuss the need for more comprehensive measures being adopted for imparting moral instruction to the inmates of the Central Jail. Sir, the motion speaks for itself. In the administration report on the Central Prison, it is stated that the Christian priests regularly visit the christian prisoners to give them religious and moral instructions. I fail to see why such arrangements cannot be made in the case of the other communities also.

PRESIDENT: Order, order. It is a matter of serious regret and disappointment to me that whereas the Christian Missionary believes sufficiently fervently in his religion and voluntarily offers to give instruction to the inmates of the Jails and teach Christianity to them, neither the Hindus nor the Mussulmans are willing to do so. That is one of the great regrets of this Government. As far as the Muslims are concerned, there was an attempt made but the Muslim gentlemen later on declined to give any instruction unless he was paid similarly with the Hindus. So long as the Hindu Missionaries and the Hindu public do not pay these men and give sufficient inducement for those doing this work in the Jails, you cannot improve the situation. You cannot have one law for the Christians and another for the Muslims and another for the Hindus. If the Christians are sending their men and are willing to pay them it is open to the other two communities to adopt a similar line of conduct. Otherwise, the other two communities must suffer as they are suffering.

SR. T. NARAYANI AMMA: Sir, what I wish to point out is that if the important organisations of other communities are not willing to send instructors to give moral and religious instruction to the inmates of the Jail, it is up to the authorities of the Central Jail to make arrangements therefor.

PRESIDENT: I decline to believe that there is not or should not be an organisation for the purpose of doing that work. It is one of the blots on this State.

MR. P. S. NATARAJA PILLAI: Sir, the question before the House is for providing moral or religious education for the inmates of the Central Jail. But as far as the motion is concerned, it is only for providing for moral education. It is not for providing religious education. As is well-known.....

PRESIDENT: It is not a question of moral or religious education. Originally a certain number of Christian Missionaries has been in the habit of going to the jails and preaching. Later, a certain number of Mussulmans here also sent their missionary and they said they wanted payment. Thereupon, I made enquiries whether the Christian Missionaries were being paid. I found that they were not, and it was found that a certain allowance was received by a certain person here and I said that it should be stopped. If the communities will not pay and the Christians alone paid, it is a matter for the community to confer among themselves and remedy the shortcoming.

MR. P. S. NATARAJA PILLAI : That position I quite understand. Every religious organisation should arrange to give moral education to the votaries of that religion. I think it is one of the duties of the Hindus to organise themselves and the Mussulmans to do so and give religious and moral education to the members of their respective communities on a voluntary basis. I must say the Government must deem it a fundamental duty to provide moral education irrespective of the creed or caste among the criminals in the Jail. A provision for that will not be out of place.

PRESIDENT : How is it to be done? Throughout the world the attempt to give what might be called ethical instructions without doctrinal background or religious background has not been much of a success. Take for example the case of an instructor giving instructions to those inmates. There will be Christians, Hindus and members of all other communities and what will happen to the teacher who ventures to talk to them on one particular doctrine or religious idea? Could he talk on Krishna or Christ or Mahomed? Very serious difficulties may naturally be expected in such a case. A person giving moral instructions may very well relate to his people the Hindu ideals or stories or fables from the Hindu puranas or from the Mahomedan or Christian religions. That may not be appealing to one section of the pupils. That is a very serious difficulty.

MR. P. S. NATARAJA PILLAI : Sir I suggest that some fundamental instruction should be made available to them for their better living as men. We are not living in days when we could.....some kind of instructions should be sought for and provided by the Government. I fully understand the position that lack of organisation among the Hindus and Muslims are standing in the way of doing justice to the poor people in the Central Jail. As it is, it is the duty of the Government to see whether some provision or other cannot be devised.

PRESIDENT : Mr. Nataraja Pillai will kindly sympathise with the Government. Is the Government to appoint a Hindu, Muslim or a Christian to give this ethical education?

Supposing the Government appoint a Hindu and there are a certain number of Muslims and Christians in the Jail, this Hindu will probably talk of the Gita with which alone he would be familiar and would quote certain passages from the Gita and accordingly will say: "People will have to tell the truth and not the falsehood." In fact attempts were made in connection with an educational institution with which I was connected, to have a Hindu Instructor. It was subsequently said that it was an affront to the non-brahmin community because most of the people of whom he gave examples, were those who had taken a particular line of thought. I know of one instance where Ramayana was said to be really a Brahmin production; that the teaching of Ramayana was wrong, and as you know today, even in respect of Ramayana there are very strong feelings that it is an anti-non-brahmin document. Even in regard to Quaran similar things have been said. I do not say anything more,

[President.]

but honourable members will perhaps remember that a particular attempt made by me in my personal capacity to speak on religions raised a certain amount of controversy. That is known to very many people within the State and beyond.

MR. T. K. NARAYANA PILLAI: I want to put one question to Mr. Nataraja Pillai. The Government being neutral in matters of religion can there be any justification in spending money from the State's Exchequer for instruction on one religion or another?

MR. P. S. NATARAJA PILLAI: I was not pleading for religious instruction at all. I fully understand that question bristles with difficulties as was pointed out by the Chair, but with all that, Sir, my argument was whether some way could not be found out to give moral instruction. I know the major Hindu Community is at fault and as a member of that community, I deplore that state of affairs. May I pray for the indulgence of the Chair to remark that when the Government are granting to the Hindu Mission a certain subsidy, and there is.....

PRESIDENT: Order, order. The Government are not doing it. A certain amount is/ being given to the Hindu Mission out of funds which are not within the budget and that amount is being given for the uplift of the backward communities. The Government are not doing anything with regard to the proselytization work which the Hindu Mission is undertaking.

MR. P. S. NATARAJA PILLAI: I understand that. It is not in the budget. It is only an expression of a view whether that body.....

PRESIDENT: I am sorry to interrupt. But I must say that when one Hindu Mission representative said that we should give ethical instruction in the jail and when the question arose as regards his allowance, I declined to pay that allowance.

MR. P. S. NATARAJA PILLAI: No allowance as such could be paid from the Government funds. I admit it. At any rate some kind of ethical or moral instruction on a common basis for all recognised religions—whether one could be found is a question—must be thought out by Government.

With these words I support the motion.

MR. K. A. MATHEW: I am very glad that Sry. Narayani Amma has referred to this question. Certainly the inmates of the jail require reclamation and to achieve that end, it is my conviction religious influence has to play a paramount part. I hesitate to share the view of my friend Mr. P. S. Nataraja Pillai that ethical teaching alone will be sufficient. I am one of those who believe that only on a religious basis can ethical teaching be given. I share the opinion expressed by the Dewan-President that unless there is religious instruction, no mere moral or ethical teaching is going to help them in the long run. Ethical teaching divorced from religion will not supply us with the inspiration to rise to higher selves. If the inmates of the

jail are to be reclaimed, there must be religious education for them and it is the duty of the religious communities to see that this instruction is provided for.

PRESIDENT: Order, order. I want to make this question clear. Government have not been wholly communicative in this matter. If the communities will not bestir themselves in the matter, it may become necessary for the Government to subsidise the Hindu, Christian, Muhammedan and other people—each one of them—to give religious instruction in the jail. That matter has not escaped the attention of the Government.

Motion No. 253.

MR. K. K. CHELLAPPAN PILLAI: Sir, I move:

"To reduce the total allotment of Rs. 2,60,963 under Demand VIII by Re. 1.
(To discuss the necessity of Jail Reform.)"

I have sent in this cut motion with the idea of discussing the necessity of Jail Reform. When I actually sent it I did not see the new Jail rules that have been published in the Gazette just a week ago. Of course, it could not have been seen because I got the Gazette only late as is the custom now-a-days.

MR. C. P. GOPALA PANICKER: The rules have been brought into effect from 1st Karkadagom.

MR. K. K. CHELLAPPAN PILLAI: They came only later in the Gazette. It appeared only in the Gazette dated 2nd Karkadgom.

On going through the rules, I find that a real improvement has been made upon the old ones, but with regard to the agency, with regard to the manner, etc. by which the rules are to be implemented. I do not think that there is any improvement. I shall revert to that question presently.

Before doing it, I may just point out a mistake in Chapter 13. The sentence is as follows. "The expression, 'District Magistrate means a District Magistrate of the District in which the criminal was convicted, committed, or detained. The expression includes a Presidency Magistrate.'" There is a mistake with regard to this because we have no Presidency Magistrate. I am sure it was bodily copied from the Madras Act and obviously these words were included unawares.

There is another mistake in paragraph 4. The sentence runs as follows: "Provided that the Inspector-General of Prisons may transfer to this Special Jail any Prisoner not being a habitual criminal." There is no Inspector-General of Prisons here. Naturally it has also been simply copied without any attention being paid to the exact situation here.

MR. K. A. MATHEW: Does the honourable member mean that it was not copied well?

MR. K. K. CHELLAPPAN PILLAI: May be they were copied without care and the mistakes crept in unawares.

PRESIDENT: It is very unfortunate that a very unfaithful copy should have been made. (Laughter.)

MR. K. K. CHELLAPPAN PILLAI: In regard to Jail Reform, as is contemplated at present I am satisfied that it is really an improvement

[Mr. K. K. Chellappan Pillai.]

Before going to the actual ideas envisaged in it, I may just indicate on the floor of the House how we have necessarily to copy the methods from the Western Countries where much has been done in regard to this matter, and where researches on these lines have been conducted and conducted well. Good progress has been achieved at every step in those places. This Jail Reform began in England and in America in about the beginning of the 19th century. Before that, in the 17th and 18th centuries, as we could read in some of Dickens' novels, e.g. 'Great Expectations', prisons were mere hells. We find in it a description of the Newgate prison and other such prisons. There the prisoners were huddled together like animals, whether long-term prisoners or not. That is the idea that we get from a reading of Dickens' novel; and that is what we find from other documents also. Realising the very bestial conditions in jails, Mr. John Howard went into the matter and brought the whole question before the public of England and attempted to bring in a jail reform. Subsequently a prison called the Millbank Penitentiary was started in 1830 and though much effect was not produced, the question was again taken up by Jeremy Bentham and Mrs. Fry who brought the need for reforms to the forefront. Consequently many reforms took place through the Prison Acts of 1823, 1834, 1835 and 1898, the last of them being in 1914, if I am correct. There has really been a development in the whole process of jail reforms. We see a humanising process in the reforms that were carried out, but yet it was not complete, though the distinction between the habitual offenders and casuals was throughout maintained and an attempt was made to treat both the sets habitual and casuals in a different manner. The set of prisoners called casuals should not have been detained at all and because for some reason or other they came into the prison. They should not be allowed to lose their human personality. The habituals too were human beings, but they were made habituals by their social surroundings and their manner of living. They too can be converted to their old personality if sufficient care is bestowed upon them. It is very well seen by advanced research in sociology that they could also be improved and set at liberty if and when proper methods are adopted for their improvements in jails.

In America the Quakers took up the question of jail reform and in 1816 they raised a hue and cry with the result that many Prison Acts of a reformed type came into existence. The Auburn Penitentiary and lately.....

MR. C. P. GOPALA PANICKER: The honourable member read through the reforms. Has he a concrete suggestion to make on the reforms we have recently introduced here so that the Government may look into the matter?

MR. K. K. CHELLAPPAN PILLAI: My remarks about the past history of jail reforms do not preclude my offering present suggestion.

PRESIDENT : Order, order. The honourable member might have come across one jail in the United States which is entirely run by the Warder and the Prisoners. But for the fact that there is a military force kept about 500 yards away, the whole of the prison administration is run by the inmates themselves. The Warder is elected by them.

MR. K. K. CHELLAPPAN PILLAI : That is what I am coming to say and that is why I was developing the idea of how jail reforms progressed.

In America, when the new system came to be introduced, Osbern, the reformer, underwent voluntary imprisonment and then produced the establishments called Convict Colonies by which they elected representatives to govern them. Subsequently the Sing Sing Prison came into existence with all its reputation and which is at present well known to us.

In Russia prison reform has gone to a much greater extent. What is now seen there is that people who commit crime are taken to the prison, allowed more freedom of movement and study, and given even leave for two to four months in the year, so much so that the healthy humanising process is completed.

I am now coming to the state of affairs here. As I told a while ago, the rules mark a definite improvement. But then that particular measures have been taken for implementing the provisions and effecting the reform as envisaged in them. We have not got the jail Superintendent trained in the line at all. We have not taken any steps to see that his assistants, the jailors, assistant jailors and wardens are trained in the line in which they ought to be trained, to bring about the new change.

MR. C. P. GOPALA PANICKER : I may assure the honourable member that arrangements have been made to train these officers.

MR. K. K. CHELLAPPAN PILLAI : I do not know. These rules should not merely be an ornament on paper, as so many other things here are. I see that for publicity's sake something glamorous is put on paper. It is very necessary that a real and practical re-orientation is given to the whole system of jail reforms in the State in right earnest. I enquired about the affairs here. It was reported that the officers are asked to study for themselves.

MR. C. P. GOPALA PANICKER : Books have been provided.

MR. K. K. CHELLAPPAN PILLAI : That is not enough. They must be given some training, and a new spirit infused, so that a new outlook on the question is developed and a new attitude towards prisoners taken.

PRESIDENT : Order, order. Where can that training be given?

MR. K. K. CHELLAPPAN PILLAI: I am in the dark. I only suggest that some body could be sent to some place in England or America if the whole matter is taken seriously. As far as prisoners are concerned every day this de-humanising process is going on and it has to be checked.

PRESIDENT: I do not want to interrupt the honourable member but he has taken twelve minutes. He must finish soon.

MR. K. K. CHELLAPPAN PILLAI: The practical arrangements are not sufficient and I urge the Government to take the necessary steps in the matter.

MR. C. P. GOPALA PANICKER: Two questions have been raised on the floor of this House: one in regard to religious and moral instruction and the other.....

PRESIDENT: You might indicate the facts also, so that the House may know.

MR. C. P. GOPALA PANICKER: One gentleman has been giving moral instruction in the jail for sometime without any remuneration. Later on he asked for some remuneration but the Government thought it was not fair that they should spend money in giving moral instruction through a gentleman who belonged to a particular denomination. So they declined to pay the allowance. In the meantime I am glad to inform the House that one Mr. Sastry Damodaru, Secretary Hainday Mandiram, Trivandrum—a Malayala Brahmin approached Government in the matter and the Government gave him permission to do the work. It is hoped that he will start his work from the 1st of Chingom.

Again, we have provided the jail with a full time teacher for teaching youthful offenders. It is hoped that he will be in charge of youthful offenders and be able to give some religious and moral instruction.

MR. P. S. NATARAJA PILLAI: Have the Government any objection in giving some allowance to all the teachers who give a similar instruction?

MR. C. P. GOPALA PANICKER: As was announced by the Chairman was the last alternative but Government said that in view to the discussions in this House, some religious organisations might take the responsibility upon themselves rather than the Government.

In regard to the Jail Reforms one honourable member spoke a few words but I am sorry he did not give any concrete suggestions which could enable us to improve upon the Reforms.

MR. K. K. CHELLAPPAN PILLAI: Was not a suggestion made in regard to training?

MR. C. P. GOPALA PANICKER: I answered the honourable member that arrangements have been made for practical training. Then he said something about the habituals. I may say for the information

of the House, that arrangements have been made for the entire separation of the habitual prisoners from the other prisoners by confining them in a separate jail. Honourable members will be interested to know that the introduction of star class system is one of the up-to-date systems followed in other States. Moral turpitude is classed under this, and if the honourable member will go through the jail reforms recently introduced he will feel that the jail is something like a subsidiary guest house with provisions for the supply of Coffee, tea, milk, etc. The classification of prisoners into (a), (b) and (c) class has been introduced in the State for the first time. Permission is given to distribute sweet-meats to prisoners when offered by religious and charitable institutions. In order to use the leisure hours profitably, education facilities are also afforded. They can read in the library and can purchase own newspapers and books. They can also earn a little money by working in the manufactory.

Another new thing introduced in the jail administration is that the prisoners are given a remuneration of Cks. 4 each for excess work turned out by them each day. Provision for imparting education has also been made, sanctioned by the appointment of a full time teacher. These are but a few salient features of the reforms in the jail administration of the State. Honourable members will find from the revised jail rules which is published the details in regard to the various aspects of the recent jail reforms. I therefore do not propose to waste the time of the house by enumerating them here. I can assure the House that administration of the Jail Department has been brought up to date and it is run on modern lines.

PRESIDENT : Before putting the motion to the House, I may say that Government have been bestowing their most anxious attention on this question of prison reforms and have come to the conclusion that as far as possible any sense of unnecessary humiliation should not be imported into jail life. Arrangements have been made and will be made for education during prison life. So far as ethical and religious instructions are concerned having experienced the difficulty of abstract ethical education it will be difficult on the part of the Government to embark on the experiment of having one member of any one religion to impart ethical instruction to members of other religions. Having stated what I have already stated I may add this one sentence more. I had hoped very much as a result of this discussion on the floor of the House that there would be forthcoming organisations which will set apart somebody to take up religious instructions of the prisoners connected with the religion to which the organisation belongs. All facilities will be given to members of all religions who come and preach to the members of their own religion in the prison. No attempt for proselytisation of one protagonist of a particular faith to another faith within the prison will be encouraged or tolerated; but subject to that, if there is a real *bonafide* attempt on the part of any community to do this Government will view it with practical sympathy.

[President.]

The last point that I wish to say is this. Government have introduced a system of payment to the prisoners for various items of work which will commence shortly and will hereafter be paid for. The amount that is earned thus by the inmates of the jail will be collected. A certain amount will be given as pocket money and the rest will be handed over on his coming out of the jail when the term is over.

SR. T. NARAYANI AMMA: In view of the elucidation from the Chair and the Government member I do not press my motion.

The question that Government be granted a sum of Rs. 2 60,963 under demand VIII jails was put to vote and carried.

The grant was made.

DEMAND IX—POLICE.

MR. S. PARTHASARATHI IYENGAR: I rise to move for a grant of Rs. 18,24,019 under Demand IX—Police. This is an increase of lakh and a half over the budget estimate of 1120 and over 2½ lakhs over the Revised estimate—Part of it is due to increased salary.

Provision has been made for house rent to officers of and below the rank of Inspector. At present they have great difficulty in finding accommodation and very often they live at distances and are not available for duties and the effective strength of a station is very much below the nominal sanctioned strength. The proposal is to find houses close to the station on rent until such time as the progressive scheme of building quarters for them materialises. The construction of puka quarters is also intended and substantial progress is likely to be effected in the coming years. That of course needs more money and with the support of honourable members, I expect that money will be granted. In the adjacent district of Malabar, for such quarters, the capital cost of buildings is 10 lakhs and the annual maintenance charges over Rs. 30,000.

My proposals are that a puka modern type design Police station, parade ground, quarters for the Inspector and the constabulary in healthy and sanitary surroundings with the necessary water supply and other necessities and amenities with gardens should be found and will be a model for other residents to follow and this will be progressively executed.

I have been asked whether I have taken steps to improve the lot of the constabulary and in particular increasing their pay. I am at that and trust that the colleagues of my department will strengthen me by their exemplary behaviour and with the support of the honourable House I would be able to obtain further and better standards for them.